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ABSTRACT

Counselor educators agree on the necessity of preparing counselors in training to work in a diverse society. Traditional training programs have no special accommodations and are characterized by unawareness of the impact of cultural factors in counseling. This paper describes how one university has been working activity to infuse multicultural counseling competencies throughout its program curriculum and analyzes how it uses a five-level pyramid model to incorporate multicultural counseling competencies into the required curricular experiences in a master's program. The base of the pyramid is grounded in training philosophy. In ascending order, the next four levels are learning objectives, instructional strategies, program designs, and evaluation. The multicultural counseling courses use such techniques as didactic instruction, participatory learning, writing assignments, role playing, interviews, catharsis, and reading assignments. Currently, the university has only anecdotal evidence for the effectiveness of its curricular changes. Teachers report that student journals reflect increased cultural self-awareness and increased understanding that differences cannot be overlooked. After taking the multicultural courses, students in their practicum experiences are more likely to consider culture in conceptualizing client problems and more wiling to talk about cultural differences between client and counselor. (Contains 17 references.) (SM)

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Multicultural Infusion in the Counselor Education Curriculum: A Preliminary Analysis

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Multicultural Infusion in the Counselor Education Curriculum: A Preliminary Analysis

Counselor educators agree on the necessity of preparing counselors in training to work in a diverse society. Sue (2001) notes that calls for cultural competence have been voiced by professionals and groups for more than two decades. The Council for the Accreditation of Counseling and Related Educational Programs (CACREP) points out that the counseling profession evolves in response to societal and other changes in the United States and throughout the world. Accredited programs need program objectives that reflect the needs of a pluralistic society (CACREP, 2001). In 1991 the Association for Multicultural Counseling and Development approved a set of multicultural competencies that were subsequently operationalized into a framework for development of the competencies (Arredondo et al., 1996).

Learning organizations are those that are able to develop a systemic ability to challenge and change norms and assumptions. Arrendondo and Arciniega (2001) argue that counseling programs need to reframe themselves into learning organizations that respond to environmental changes by challenging and changing existing norms. Modifying academic programs is one of the most important aspects of a plan to transform counseling (Reynolds, 1995). Longer training programs with more requirements and a focus on CACREP accreditation are outcomes of change initiatives in counselor education.

Ridley, Mendoza, and Kanitz (1994) conceptualized a five level pyramid for developing multicultural counseling training programs. The base of the pyramid is grounded in training philosophy. In ascending order the next four levels are learning objectives, instructional strategies, program designs, and evaluation. Each stage builds on the foundation created in preceding stages. Following construction of the "pyramid" programs select a design package. Possible designs include the traditional, workshop, separate course, interdisciplinary, area of concentration, integration, and combining program designs.

The traditional program design maintains no special accommodations and is characterized by unawareness of the impact of cultural factors in counseling. Multiculturalism is not reflected in program or course goals and objectives. Although this model is no longer acceptable, all programs once followed these tenets. Ridley et al. (1994) point out that the resistance to change currently experienced in many programs is evidence that these traditional values are still influential. Traditional designs are the historical roots of most programs. Workshop designs

include multicultural training workshops, however the content and structure of the counseling program remain unchanged. Separate course designs infuse multicultural content through development of separate courses which may be required. These courses are often developed by the multicultural expert on the faculty. Interdisciplinary and area of concentration designs are characterized by courses from a variety of academic disciplines, or a cognate of specialized multicultural courses. The integration design involves infusing multicultural training into all areas of the training program. This design is considered the ideal, however is the most difficult to implement and monitor and requires planning, coordination, and involvement of the entire faculty.

In recent articles, authors have noted difficulties in transforming counseling programs (Sue, 2001; Evans & Larrabee, 2002; Reynolds, 2001). Sue summarized difficulties as arising from belief in the universality of psychological theories and the invisibility of monoculturalism. Differences exist over defining cultural competence and the lack of a resulting conceptual framework for organizing the components. Evans and Larabee identify resistance from counselor educators who have not been trained to work with diverse populations and may react defensively.

The CACREP Standards (2001) define the "structured sequence of curricular and clinical experiences" for our program. We have been working actively to infuse the multicultural counseling competencies throughout our program curriculum. In this paper, we present a preliminary analysis for how we are using the pyramid model to incorporate multicultural counseling competencies into the required curricular experiences in a master's program at a regional comprehensive university in the Midwest.

The Pyramid Model Applied to One Program

The foundation of Ridley et al.'s (1994) framework for developing a multicultural counseling training program is the explicit statement of philosophy, which includes considerations such as motivations for multicultural training, theoretical frameworks for conceptualizing cultural variables in counseling, definitions of multicultural, and scope of training. The adoption of a multicultural training philosophy that reflects group consensus requires that everyone (faculty, students, and administrators) discuss these issues and have a

stake in the program (Ridley et. al, 1994). It also requires self-reflection and the evaluation of existing practices (Arredondo & Arciniega, 2001).

Professional mandates, specifically the CACREP and NCATE Standards and the ACA Code of Ethics and Standards of Practice (1995) were the primary external motivations for bringing multicultural training into the curriculum. All reflect a commitment to multiculturalism and the expectation that this commitment will guide the training and practice of professional counselors and educators. Our program mission statement reflects the same commitment. Professional counseling programs seek to develop leaders who demonstrate reflective thought and scholarship within the context of a diverse society." Other motivations identified by Ridley et al. (1994) may characterize individual faculty members and include things such as humanitarianism, a concern for the welfare of society, the recognition of changing demographics, and an interest in diversity.

The second stage in Ridley et al.'s (1994) model is the identification of learning objectives. Ideally, each component of the philosophy is addressed in these learning objectives. Our program goals and objectives reflect CACREP's eight required core areas for counselor training (human growth and development, social and cultural foundations, helping relationships, group work, career and lifestyle development, appraisal, research and program development, and professional orientation). While one core area, Social and Cultural Foundations, addresses the cultural context of all counseling, objectives in other core areas focus on multicultural issues pertinent to each (i.e. appraisal, group work, etc.). Similarly, we have one general goal and corresponding objectives that reflect the Social and Cultural Foundations requirement:

> To train counselors who can recognize, understand, and respond to social and cultural differences and change in our society. Prospective counselors will:
>
> 1. be able to apply their awareness of cultural and social differences such as race, ethnicity, and sexual orientation and be able to demonstrate their abilities to respond to different client needs.
> 2. be able to apply their awareness of stereotyping and be able to demonstrate their abilities to respond to different client needs.
> 3. be able to recognize and adapt to social change.

The intent is that students will gain awareness and knowledge about social and cultural differences and will apply these in their interventions with clients.

Ridley et. al (1994) identify what they see as ten of the most important learning objectives for multicultural counseling training programs. These include (a) displaying culturally responsive behaviors (b) ethical knowledge and practice pertaining to multicultural counseling and training (c) cultural empathy; ability to critically evaluate counseling theories for cultural relevance (d) development of one's own theory of counseling that is culturally relevant (e) knowledge of diverse cultural groups (f) cultural self-awareness(g) knowledge of within-group differences, concepts, issues, and nomenclature in multicultural counseling, and respecting cultural differences. These learning objectives are reflected in specific course objectives throughout our curriculum, however a more comprehensive framework for organizing these course objectives is the Multicultural Counseling Competencies. Table 1 outlines specific learning objectives for counselor awareness, knowledge, and skills based on the Multicultural Counseling Competencies (Arredondo et al., 1996) for all core program, courses, practicum and internship.

Selecting instructional strategies is the next stage in Ridley et. al's (1994) framework. Recognizing that students arrive with diverse expectations and at various stages of affective, cognitive, and experiential readiness for training; content is repeated in multiple courses; with increased theoretical scope and complexity at each repetition. Similarly, many instructional strategies such as research projects, literature reviews, case studies, and interviews focused on culturally different others are shared across the curriculum

Didactic instruction is enhanced when it includes a focus on the affective processes. Student assignments, lectures, and classroom simulations provide students with models for self-observation and reflection about their affective responses to the course content and experiences. In the introductory course we have developed a cultural artifacts assignment (Callaway & Stickel, 2001). Students bring objects representative of their own cultural heritage and share personal meaning. Preparing for the assignment stimulates reflective thinking, and White students have frequently commented that this is the first time they have publicly identified themselves as members of a particular cultural group. Multicultural counseling and issues films provide opportunities for modeling cultural competency, and accompanied by viewing guides can be used to focus students' self-observation and reflective thinking. Other types of demonstration films such as *The color of fear* (Mun Wah, L, 1994) *and True colors* (ABC, 1993) support teaching students about their own affect and it's influence on the counseling relationship and process.

In the introductory and multicultural counseling courses "teach backs" use student developed didactic instruction that focuses on particular populations based on individual student research and group planning and development. Student groups present to the entire class. All presentations include knowledge assessments and simulations activities. In the multicultural counseling course, "identity taking" is used an instructional strategy. Students are randomly assigned another cultural identity which they try to immerse themselves in to reflect on what how they see their imagined identities represented in day-to-day experiences, in television, print and internet media.

Writing assignments and participatory learning are frequently used instructional strategies. The learning check point assignments used in the introductory and multicultural counseling courses, and the journal assignments used in the counseling process course, encourage students to examine their own attitudes and values from a cultural perspective (Callaway & Stickel, 2001). Feedback is provided in the form of additional reflective questions or suggestions for additional reading, research, or experiences. Feedback for these assignments provide individualized instruction based on students' expressed and demonstrated readiness levels. In the multicultural counseling course students are required to develop a speech about the "culture of counseling" to be given twenty years into the future. They are asked to focus on: their definition of mental health and description of healthy behaviors, the relationship of a counselor's cultural self-awareness and cultural competency, responsibilities of training programs and counselors in training for developing competency, and a statement of what they have done to "overcome or remove" barriers to cultural competency in the last twenty years. Students complete this as a free write activity during the first session, prior to any course lectures or readings. They write the speech again at the end of the course, and compare the two. This strategy is meant to guide students in articulating and evaluating their points of view, as well as identifying goals for professional development and social change advocacy.

Role-playing is often combined with the fishbowl and triad techniques. This strategy can facilitate self-observation of affect and metacognitive practice when students share feedback about their processes. A variation of dyad work that has been quite productive is assigning students in pairs to role-play the same identity. One person says or does what is politically correct and safe, the other portrays the feelings and thoughts that are more risky and controversial. When role-plays are presented in the fish bowl, students have multiple opportunities for vicarious learning and tackling difficult affective issues with reduced personal

risk. The introductory course also includes an experiential learning opportunity. Trainees have the option (some select other assignments) to participate in three self-selected cultural immersion experiences in a culture different than their own. Students are provided a set of guiding questions to facilitate self-observation of affective and cognitive responses and self-reflection (Callaway and Stickel, 2001).

The multicultural counseling course includes two reading assignments that support instruction about identity stage models as tools for self-assessment and client analysis. *A race is a nice thing to have: A guide to being a White person or understanding the White persons in your life* (Helms, 1994). In Helms' words, this book provides White people a model, "for thinking about Whiteness as a healthy part of themselves," and examine emotions as a step toward better racial adjustment (p. ii). For students of color this reading provides a model for them to better understand and educate their White professional peers. The second reading assignment focuses on examining the sociopolitical influences on identity and cross-cultural interaction. Students may choose from two readings: *Brothers and sisters (*Campbell, 1994) - This story reflects the development of cultural attitudes and behaviors, multicultural relationships, and the resolution of resulting internal and external conflicts; or Invisible life and Just as I am (Harris, 1991, 1994) - The central themes in these novels include; racial identity, affectional orientation, and class. The accompanying written assignment requires students to apply multiple identity stage models, observe and record their affective responses while reading the novels and reflect on the affect of completing this assignment on their professional development as counselors.

Interviews, as an instructional strategy provide opportunities for live modeling and observational learning. Students identify a practicing professional counselor that has experience working with a cultural group different than their own and a population that they hope to serve in a counseling role. This often requires referrals from the instructor. While developing interview protocols, students identify and articulate ways to inquire about and analyze cultural competency. Many students have commented on the value of this exercise and, on occasion, important mentoring relationships are developed.

Catharsis is also used as an instructional strategy for the multicultural counseling course. When an atmosphere of trust has been developed, students are able to discuss their own attitudes towards racial and cultural topics such as affirmative action, the events of September 11, 2001, and other contemporary issues. Students are encouraged (a) to reflect on feelings of anger, blame,

and guilt, and (b) to examine how these feelings influence professional approaches and interventions. Then students are asked to reflect on the match between affect and cognition so that they can identify and make needed behavioral modifications. Table 2 summarizes the instructional strategies and competencies that have been specifically targeted for the courses used in this analysis.

Program Design

Until approximately fifteen years ago, our program represented a traditional design, with no course in multicultural counseling and no multicultural issues addressed in any of the course content. Our movement away from the traditional design began when one faculty member, out of personal interest, developed a cross-cultural counseling course. They note that it reflects some commitment to multicultural counseling training, particularly if the course is required. This course began as an elective and became required when the program first sought CACREP accreditation in the late 1980's, illustrating Ridley et al.'s premise that the separate course design often comes from accreditation mandates rather than training philosophy. Our program remained in the separate course design for many years. Problems with this design noted by Ridley et al. include lack of in-depth coverage of multicultural issues and the interpretation of the course as a token gesture with no real commitment to multicultural training.

Dissatisfaction with the one course design did not develop until we hired our first African-American faculty member with expertise in multicultural counseling training. As she educated faculty, we became aware of the need to evaluate our past practices. The inherent contradiction in having one course in multicultural counseling and many other courses that continued with "business as usual" became unacceptable to some. Thus began our movement toward an integrated design in which multiculturalism is addressed in all courses (Ridley et al., 1994)

Several faculty members have worked together to insure that students receive a multicultural perspective in all courses in the program, not only in the required multicultural counseling class. All faculty have revised course syllabi to reflect multicultural scholars and content. At this point, we have systematically incorporated multicultural content into the introductory course, the basic counseling skills course, and the counseling process course. These courses are foundational for all other courses in the program. Multicultural perspectives are

incorporated into other courses in a more "hit or miss" fashion depending on who is teaching the course. As Ridley et al. (1994) note, the integration model is difficult to implement and monitor. It requires planning, coordination, and the involvement of the entire faculty. Insuring that students acquire specific multicultural counseling competencies in every course will take time. Right now the most accurate way to describe our program design would be a combination of the separate program design and a partial integrated design.

Evaluation, the critical final stage in the pyramid model, links outcomes with training models and techniques. Ridley et al. (1994) note that there has been little systematic evaluation of training programs in general, and they discuss the barriers to multicultural counseling training evaluation. These include a lack of specificity in defining training objectives, the paucity of culture specific outcome measures, and research design problems

At the present time, we have only anecdotal evidence for the effectiveness of our curricular changes. Those of us teaching the counseling process and multicultural counseling courses have identified changes in student journals that reflect increased cultural self-awareness and increased awareness that differences cannot be overlooked. Since the introductory and basic skill courses are prerequisites for both courses, we have a pool of students who have been introduced to multicultural perspectives in two previous courses. That exposure seems to be paying off. We are also seeing differences in students during their practicum experiences. They are more likely to consider culture in conceptualizing client problems and are more willing to talk about cultural differences between client and counselor.

We are in the process of planning a systematic evaluation of our multicultural counseling training initiatives. We intend to assess racial cultural identity development as well as multicultural awareness, knowledge, and skills at several points from pre-program to post-program.

Reflections

Ridley et al. (1994) assert that "all therapy is culturally contextualized, and counselors need to tune into clients' individualized experience as cultural beings" for effective counseling to occur (p.128). Two primary task of masters degree training programs are (a) to assist trainees in developing a framework for understanding the cultural variables affecting counseling, and (b) to systematically support the trainee's ability to challenge, and alter cultural perceptual schema

used to manage multicultural interactions in the counseling relationship. We have noticed that as students experience courses in which multiculturalism is addressed, they carry this perspective to other classes and re-infuse the curriculum.

As a faculty we have not discussed whether the Multicultural Counseling Competencies (Arredondo et al. 1996), and their underlying philosophy, reflect the beliefs and values of all faculty. We have not focused on the difficult questions surrounding theoretical frameworks, our definition of multicultural, or which aspects of the program are to be the focus of multicultural interventions (i.e. student competencies, personal development of students, professional retraining for faculty, etc.). With this analysis as a foundation, we are prepared to move forward engaging other stakeholders (students, colleagues, administrators) in next level of dialogue. As part of this dialogue, we will need to address curriculum structure and sequence. Research and evaluation will help to identify the outcomes of the infusion efforts discussed here and to articulate more specific formative and summative evaluation of this program model.

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Table 1

Competencies, Objectives , and Required Course

Competencies	Core Learning Objectives	Courses
AWARENESS: Culturally skilled counselors recognize..		
The influence of their own cultural background on their worldviews, and a willingness to contrast their views with those of culturally different clients in a respectful and nonjudgmental manner	The role of culture in the helping and counseling processes, as well as the impact of ethnocultural and racial heritage on affect, behavior, and cognition	502,505, 510, 571
Cultural, ethnic, and racial differences that influence the counseling relationship; as well as their own negative and positive affective responses stemming from prejudices and stereotypes toward culturally different others	The pervasiveness of racism and stereotyping in the current U.S. society, their own stereotypes about members of other cultures, and their personal involvement in discriminatory or oppressive ideology and/or behavior	502,505, 571
Their level of expertise and continuing professional development needs; including appropriate opportunities for consulting and/or implementing indigenous sources and/or strategies reflecting competency for in serving the mental health needs of culturally, linguistically, and religiously different others	The on-going need for self-assessment and professional development	502,505, 571

Table 1

Competencies, Objectives, and Required Course

KNOWLEDGE: Culturally skilled counselors have specific knowledge about..		
The generic characteristics of traditional counseling approaches and instrumentation that are sources of potential cultural conflict, as well as discriminatory institutional and organizational policies for culturally different clients	The nature of the sociopolitical environment faced by both people of color and White people in the United States	502, 571
	The field of multicultural counseling , models for studying culture , and the culture-bound nature of much of the traditional counseling literature	502,520, 540, 571
The influence of background (life experiences, cultural heritage, and historical background) on worldview, behavioral choices, communication, and interaction style preferences, as well as the appropriateness or effectiveness of counseling approaches	The application of concepts from racial and ethnic identity development models	502,510, 571,686, INT
	The historical background of people of color in the United States, including their history of oppression and engagement with mental health helping services	571
The affect of discrimination, oppression, racism, and stereotyping on them and their work and their social impact on others; including how they may benefit from privilege (ability, class, gender, race, sexual orientation, etc.)	Processes and strategies for self-assessment and defining professional development goals	502,505, 571, 686, INT
The constraints imposed by sociopolitical influences such as homophobia, immigration issues, poverty, racism, stereotyping, etc. and their potential to impact clients' self constructs		
Community liaisons, and research techniques for identifying and accessing indigenous community resources.		

Table 1

Competencies, Objectives, and Required Courses

Competencies	Core Learning Objectives	Courses
SKILLS: Culturally skilled counselors..		
Acknowledge themselves as racial and cultural beings, and take responsibility for seeking a nonracist identity	Have procedures for investigating the historical and current value system descriptors for U.S. people of color	502,571
Have developed a knowledge base that includes multiple models for attending to the influences of culture on the counseling process, and assessing the appropriateness of given approaches, instrumentation, and interventions	Have a repertoire of counselor interventions with clients of other cultures, can articulate the limitations of "cookbook" approaches to multicultural counseling, , and recognize the within-group variance of personal qualities of people of all ethnic and racial groups	505, 510, 520, 530, 540, 571, 686, INT
Have training and practice in using multiple models for planning, implementing and evaluating counseling interventions	Practice techniques for understanding each client as a unique person within her/his ethnic and racial heritage, and for designing environmental and/or systemic interventions	505, 510, 520, 530, 540, 571, 686, INT 502,510, 571, 686, INT
Take responsibility for educating clients about the counseling process and interacting with clients in the language, manner, and style of intervention most preferable to the client	Practice techniques for evaluating 'self' as a tool in the counseling process and identifying professional development goals for expanding their knowledge base during and beyond the training program	
Identify and evaluate their own cultural competency for each client and following up by: seeking assistance and consultation, or making appropriate referrals among both traditional and culturally indigenous sources		
Training and practice in the identification of personal, environmental and institution barriers, biases, and discriminatory contexts; as well as the design of related individual and systemic interventions		

Key : Counseling Courses

502 Helping Relationships: Basic Concepts and Services
505 Counselor Development: Basic Skills
510 Counselor Development: Counseling Process
520 Assessment in Counseling
530 Career Development
540 Group Process I
571 Cross-Cultural Counseling
686 Counseling Practicum
SEM Area of Specialization Seminar
INT Internship

Table 2

Instructional Strategies and Competencies

Instructional Strategies	Culturally responsive behavior	Ethical practice	Cultural empathy	Cultural critique	MCC theoretical orientation	MCC normative knowledge	Cultural self-awareness	Knowledge: Within group differences	MCC Issues	Respecting differences
Didactic Instruction	502 510 571	502 571	502 510	510 571	571	571	502 510 571	571	502 510 571	502 510 571
Teach-Backs						502 571		502 571	502 571	
Writing Assignments	502 510 571	502 571	502 510	510 571	571	571	502 510 571	571	502 510 571	502 510 571
Role-Playing	571				502		571			571
Experiential Learning			502				502		502	502
Reading Assignments	571 510	510	510 571	571	571	571	510 571	502 510 571	571	502 510 571
Interviews	571					571		571	571	571
Catharsis			571	571			571			